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One Story--Four Parts

**Events of the Day
of our
Lord's Resurrection**

Rufus Lord Perkins

Author's Edition



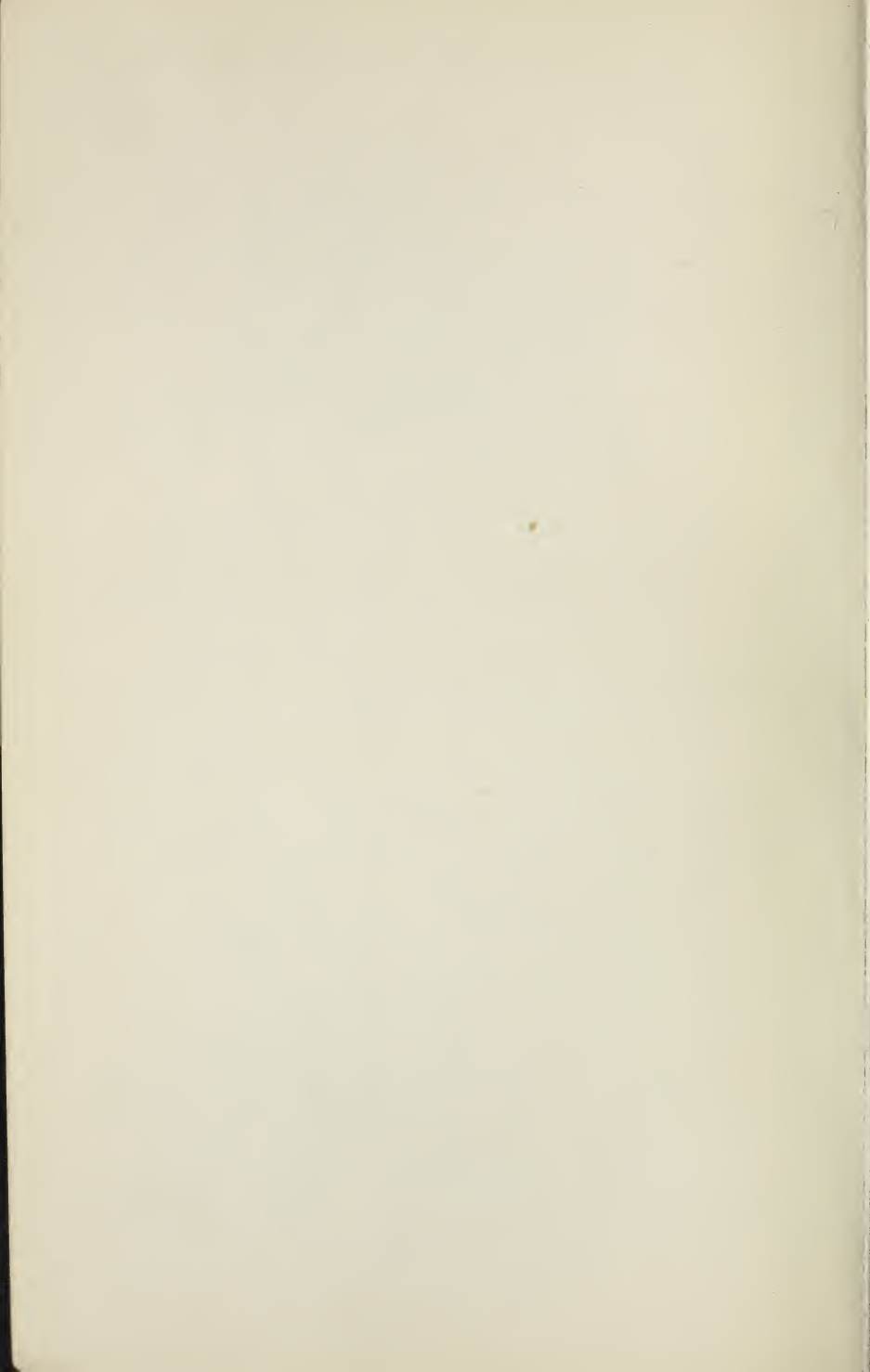
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UNITED STATES OF AMERICA.



A STUDY, AND SUGGESTED
ARRANGEMENT,
READING AND HARMONY

ONE STORY—FOUR PARTS
OF
THE SEVERAL NARRATIVES OF
EVENTS ON THE DAY
OF
OUR LORD'S RESURRECTION.

By RUFUS LORD PERKINS.

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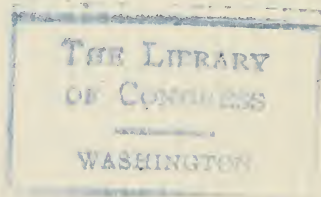
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IF THE writer shall succeed in relieving the portions of the Holy Scripture herein studied—to any mind—of the charge of irreconcilable statements, impairing their claim to inerrant inspiration, his object will be accomplished.



COMMENTATORS and Harmonists have found great difficulty in reconciling the apparently conflicting and contradictory accounts, given by the Evangelists, of the events of the morning of the day of our Lord's resurrection; especially those of Matthew and Mark. We apprehend that the difficulty lies in that they all start out with the idea that there was but one visit to the Sepulchre, and but one party of women; and that all the accounts refer to and describe this one and only visit and party, overlooking the fact that Matthews' account covers a series of events, related in their proper succession, but which occurred at intervals during a period of several hours, and embraced more than one party of actors; and in this respect differs materially from those of Mark and Luke, which are confined to one

visit, and one party of women. Believing the latter to be the correct rendering of Matthews' account, the writer suggests the following arrangement and reading.

EVENTS OF THE DAY OF OUR LORD'S RESURRECTION.

The Jewish week closed with their Sabbath, being the seventh or last day of the week ; the Sabbath ended and the first day of the following week commenced at sundown ; the *morn-
ing* of the first day of the week, however, did not arrive until about the next sunrise. Keeping this distinction in mind, we read, Matt. 28. 1 : " In the end of the Sabbath, (rev. ver, late on the Sabbath day) as it began to dawn (draw on, see Luke 23, 54), toward the first day of the week,¹ came Mary Magdalen and the other

I. Matt. 28, 1 :

Opse` dè sabbátoon tē epiphoskoũsē eis mian sabbátoon—
Late in the evening of the Sabbath, as it drew on (to-

ward, near) to the first of the week. (Luke, 23, 54: Sab-
báton épéphosken—the Sabbath drew on.)

Opse, late evening, is used in opposition to prooi, early morning.

Mark, 16, 1:

Kai diagenoménu tou sabbátou—The sabbath having passed--ended. Lían prooi—Very early in the morning. Anateílantos tou helíou—Sunrising.

Luke, 24, 1:

Órthrou bathéous—The deep twilight of the morning.

John, 20, 1:

Prooi skotías éti ousēs—Early in the morning, when yet dark.

The "Vespera" of the Vulgate; the "Abend" of Luther, "In the end of the Sabbath," (A. ver.) and "Late on the Sabbath day," (R. ver.) all agree with the Greek "opse de Sabbatoon."

It is certainly competent to say that the hour of the day marked by these several evening designations cannot be the early dawn, or twilight, or sunrise of the morning. Even place the dividing point at midnight, as we do, and it would not be correct to say that the hour before midnight and the dawn or sunrise of the next day are equivalent as expressing time when. Evening and morning are not interchangeable terms. The visits of Matt., 28, 1,

and Mark 16, 1, are separated by at least the period between 'opse, near sundown, of the second day, and anateílantos tou 'elíou, sunrising, of the third day.

The women of Matt., 28, 5, make their appearance on the morning of the third day, after the resurrection.

Mary (Cleopas) to see the Sepulchre." These women with others had followed Joseph and Nicodemus when, on the evening of Friday, they had taken the body of Jesus to the tomb, and had seen how it was laid; and now, while as yet the Sabbath day was hardly passed, their love and anxiety led them to go to "See the Sepulchre." Nothing is said of their bringing spices, nor are other women mentioned as coming with them. Their simple errand was "*to see the Sepulchre,*" as thousands of bereaved ones since, in all ages, have done—as the Jews thought Mary of Bethany did, when they said of her, "She goeth unto the grave to weep there."² The time of his promised rising from

II. Buckingham says he saw scores of females sitting near the honored remains of lost relatives or friends—

and we know that the tombs were visited, especially during the three days of weeping. But whatever may have been the rabbinical law or the law of Jewish custom, we may believe that these women had learned the broader law of the Sabbath taught by Christ, and then, too, these were Galileean women.

the dead, the third day, had not yet come ; and they, no doubt, found everything just as it was when they left it on the evening before, excepting only the seal upon the stone, and the guard which kept watch. Their thought was that the body was still within the tomb, undisturbed, as we may believe it was, and they went home to come again after a few hours, and bring with them the spices for his anointing, hoping, in their strange forgetfulness and unbelief, to have some part in the last sad rites to be paid to the body of their dead Lord and Master.

At some hour of the late night or early morning after this visit of the two Marys, the Lord arose ; the great earthquake occurred,

and "the angel of the Lord descended from Heaven, and came and rolled back the stone from the door and sat upon it." This angel had a countenance like lightning, and raiment white as snow ; and for fear of him the keepers did shake and become as dead men.

At this point "the Women" are introduced, and addressed by the angel—presumably the angel who sat upon the stone outside of the Sepulchre. The time, probably, was not long after the Lord had risen, and this party of women was the first to come to the tomb after that event. Who they were, or how many, we are not told ; no names are given by Matthew who alone relates this incident in the events of the morning, and their introduction is very abrupt.

The supposition that the women here mentioned were the two Marys and this the visit spoken of in the first verse is inadmissible.

Their visit had been made late on the Sabbath day—the *last* day of the week, and the *second* after the Crucifixion,—the interview of the women with the angel took place on the morning of the *first* day of the week, after the resurrection, on “the *third* day.” Mark says (16, 1,) that the two Marys with Salome came to find the stone rolled away at sunrise on the morning of the *first* day of the week. His history of that visit, and the whole story of Mary Magdalen as given by John, forbid the supposition that either of the three—Mary Magdalen, Mary Cleopas or Salome, were present at the interview with the angel.

“And the angel answered and said unto the women, ‘Fear not ye:³ for I know that ye seek

III. From the angels “Fear not Ye,” we may suppose that it was his appearance in his radiant garb and countenance that caused a momentary trepidation. The simple fact of a person sitting upon the stone would hardly excite fear, or warrant it.

Jesus of Nazareth which was crucified. He is not here; he is risen, as he said. Come and see the place where the Lord lay.⁴ And go

IV. The angel first addressed the women when outside the sepulchre, standing where they could not see the place, evidently, for he says, "Come, see the place where the Lord lay"; and then after they had changed their positions so that they could by stooping or entering, see the exact place, we may suppose he finished his address: "Lo, I have told you." He speaks as of his own authority.

As related by Mark, the women *entered* the tomb, and then saw the young man sitting on the right side. He said, behold the place, etc.; no movement in order to see it is suggested, nor, probably, was any necessary. They stood beside it. In conclusion he says, "as He said unto you"; in marked contrast to the "Lo, I have told you" of the angel. All goes to show that the two scenes were not the same scene, nor were the actors the same in both.

quickly and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee; there shall ye see him; lo, I have told you.' And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word." (Matt. 28, 8.)

This party of women is not said to have brought spices, nor to have entered the sepulchre, nor to have been perplexed and affrighted, holding their faces to the ground in the presence of two men in shining garments, like the party described in Luke 24, 1-5; but they manifested "*great joy*" at what was told them by the angel; and sometime after they left the tomb were met by Jesus, who said to them, "All hail," and as they worshipped him and held him by the feet, Jesus said, "Be not afraid: Go tell my brethren that they go into Galilee, and there shall they see me." Matt. 28, 9-10. Almost the same words spoken to them by the angel at the sepulchre.

These women would seem to have believed the word of the angel, and without hesitation accepted the fact of the resurrection. May it not be that their ready faith furnished the reason why Jesus accorded to them the honor of

being the second to see him, and the first to touch him ?

Why Jesus commanded these women to tell his brethren to go into Galilee, as had been already intimated to them by the angel who rolled back the stone, and why the Apostles did not obey the command, has been a matter of question. It is suggested that these women were the representatives of the large body of disciples who had come from Galilee, and were at this time in Jerusalem, and that the command was especially intended for them. To the eleven, and to some who had been his closer followers, he certainly meant to show himself that evening, and later in Jerusalem ; but there is no evidence that the great body of his disciples saw him until he met them at the mountain in Galilee some weeks later ; and no evidence that they did not obey the command conveyed to them by the women. The expense of a prolonged stay in Jerusalem, the

possible danger of violence and personal injury if they remained among a populace already excited by the events of the past week, and the further danger of reprisals from the Chief Priests and Scribes, might have been reasons which led our Lord to send these disciples back to Galilee at once, and without having seen him.

Almost immediately after the departure of this first party of women, it must have been, that Mary Magdalene, Mary Cleopas, and Salome, came to the sepulchre. They came "very early in the morning (of) the first day of the week, at the rising of the sun," (Mark, 16, 2,) "while it was yet dark," (John, 20, 1.) They found the stone rolled away, but the angel who rolled it back from the door, and sitting upon it, addressed the first party of women—the angel of the lightning-like countenance and the snow-white raiment had disappeared—and when Mary Cleopas and

Salome entered the tomb "they saw⁵ a ⁶*young*

V. Mary Cleopas and Salome did not see the young man until *after* they had entered the tomb.

Luke's party, when they entered, saw no one, but while perplexed by the empty tomb, "behold, *two men* stood before them."

Now, mark the difference in the case of the party described by Matthew: they saw the angel, if they saw him at all, outside of the sepulchre: and they certainly did see him, for he spoke to them, and, *after* his introduction, said to them, "come and see the place."

VI. Neaniskōn can hardly be regarded as the equivalent of aggelos, although both were aggeloi, in the sense of messenger.

man sitting on the right side, clothed in a long white garment; and they were affrighted; and he saith unto them, Be not affrighted⁷; Ye

VII. Ekthambēithe—Amazed—struck with fear and wonder; a much intenser excitement than phobēithe indicates.

seek Jesus of Nazareth which was crucified; He is risen; he is not here; Behold the place where they laid him. But go your way tell his disciples and Peter (that) He (rev. ver.) goeth before *you* into Galilee; there shall ye see him,

as he said unto you. And they went out quickly and fled from the sepulchre, for they trembled and were amazed ; neither said they anything to any ; for they were afraid." (Mark, 16, 5, 8.)

The effect produced upon these women by what they saw and heard was in very marked contrast to that produced upon the party which preceded them, who, although they feared, went away with "great joy." ^s

VIII. Contrast "phóbou and charās megállēs"-great joy ; great rejoicing ; a joy which *must* have found expression, with "trómos kaí ékstasis," trembling with fear and amazement, and so frightened that they could not speak.

Turning now to John's account (20, 1:2) : It would seem that Mary Magdalene must have turned away the moment she saw the stone had been rolled away, or if she entered the sepulchre as the others did, she did not hear what the young man in the long white garments said, even supposing she saw him, but

ran at once "And cometh to Simon Peter and John, and saith unto them, they have taken away the Lord out of the sepulchre, and we know not where they have laid him." (John, 20, 2.) Had she stayed long enough to hear the young man's declaration that Jesus had risen, and his command to go and tell his disciples and Peter, she would not have addressed Peter and John as she did. Her idea evidently was, not that he had risen as he said, but that his body had been taken away; and where it had been put they did not know.⁹

IX. For obvious reasons we have taken it for granted that Mary Magdalene did not enter the tomb with her companions, or, if she entered, did not remain long; but Mark says distinctly and positively, "and entering *into* the sepulchre *they* saw a young man sitting on the right side," etc. Accept the statement in its fullest meaning. She entered with the others and saw the young man. The open door had prepared her for something further—that they should find a man within was not surprising. The great fact to her was that the body of the Lord was gone. Hearing him say "He is not here," possibly she left without hearing anything more—or, if she stayed to

hear all and then fled with the others, separating from them to go to tell Peter and John, or anticipating them on that errand (for from John's account she was presumably alone when she found them, although there is nothing in the record or in the circumstances to compel this conclusion). She could not have believed the Young Man's statement, as did the women of Matthew the statement of the angel; and why? It seems evident from the subsequent history of the events of the morning, that the Lord intended to reveal himself to Mary Magdalene at a certain time and place. Now, had she accepted the young man's statement and his command, and had she gone to tell the disciples that "he goeth before you into Galilee," would she have been likely to go back to the tomb to be there at the appointed time to meet Jesus? Was there not, therefore, an underlying reason why her eyes were holden if she entered the sepulchre, and why she failed to apprehend the full meaning of the message, if she heard it. This view of the matter enables us to accept Mark's account in full, and possibly gives us a clew to the persistent refusal of Mary to believe anything but that they had taken away the body, even up to the moment of her meeting with the Lord at the tomb, when he revealed himself.

Mark's account of this visit of the three women is very circumstantial.

John mentions only one incident: that "She saw the stone taken away from the sepulchre." He does not say that she did or did not enter the tomb, but says, "then

she ran to tell Peter and John." It would seem likely, however, that she did enter with her companions, for this reason: that the evidence furnished by "the stone taken away," would not be sufficient to warrant her positive declaration to Peter and John that they had taken away the body. She must have had some further evidence, and what more likely than that she entered and saw with her own eyes the empty place.

All her conduct goes to show that she could not have been one of the party of whom Matthew speaks.

While Mary Magdalene was gone, and probably after Mary Cleopas and Salome had left the tomb—for none of the women seem to have stayed long—another party of women, mentioned by Luke (24, 1), came unto the sepulchre, bringing the spices which they had prepared; and certain others with them; "and they found the stone rolled away from the sepulchre; and they entered in and found not the body of the Lord Jesus. And as they were much perplexed thereabout, behold, two men stood by them in shining garments; and, as

they were afraid, and bowed down their faces to the earth, they said unto them, "Why seek ye the living (one) among the dead? He is not here, but is risen : remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned (retired) from the sepulchre, and told all these things unto the eleven, and to all the rest."

It will be noticed that the address to this party of women differs materially from the words spoken to those who had preceded them. There is here no message to the disciples ; no command that they go into Galilee, as in Matthew, or intimation that he would go before them thither, as in Mark. Their acceptance of the reproof administered, and the quiet way in which they left the sepulchre, are in strong contrast to the conduct of Mary Cleopas and

Salome; while all the circumstances of the interview differ from those in the interview related by Matthew.

In further confirmation of this view we refer to the conversation between Jesus and the two disciples on their way to Emmaus, Luke, 24-22. Cleopas says, "Yea, and certain women also of our company made us astonished, which were early at the sepulchre, and when they found not his body they came, saying that they had also seen a vision¹⁰ of *angels*, which said that

X. This was the only party who saw *two* men "standing by them in the sepulchre."

he was alive." It is evident that these women had not seen the Lord when they told the story; they could not, therefore, have been the party of whom Matthew speaks, because that party saw the Lord, and held him by the feet, as they went to tell the disciples, and *before* they found them. The women spoken of by Cleopas were, no doubt, those whose visit

to the sepulchre is related by Lake. It is quite probable that Joanna, wife of Herod's steward, mentioned by Luke (24, 10), was one of this third party, and, perhaps, Susannah.

So far, then, we have :

FIRST. The two Marys who came to see the tomb late on Saturday, i. e., in the end of the (Jewish) Sabbath, and *before* the resurrection, and who are said (Mark 16, 1,) to have *bought* sweet spices "*when the Sabbath was passed,*" i. e., in the interval after this visit to the sepulchre, and after sundown.

SECOND. The *first* party who came *after* the resurrection, and who saw, and were addressed by the *angel* who rolled back the stone from the door, and sat upon it; and who departed from the sepulchre with *great joy*, having believed the word of the angel.

THIRD. The *second* party after the resurrection, Mary Magdalene, Mary Cleopas and

Salome, two of whom, at least, entered the tomb, and saw (evidently when they entered), and were addressed by a *young man* in a long white garment, sitting on the right side; they were affrighted by his presence, and after his address, *trembling* and with *amazement fled* from the sepulchre, saying nothing to any whom they may have met.

FOURTH. The *third party after* the resurrection: They brought spices and ointment which they had prepared, probably on Friday evening after the crucifixion and burial, for Luke says (23, 26) "they returned and prepared spices and ointments, and *rested the Sabbath day*, according to the commandment." Finding the stone rolled away they entered the sepulchre. At first they saw no one, but while they were perplexed by the absence of the body of the Lord Jesus, *two men* stood by them in shining garments, who reminded

them of what the Lord had said to them while yet in Galilee, about his resurrection, and rebuked them for seeking the living (one) among the dead.

It may be remarked further, that Matthew's account of the visit of certain women to the sepulchre after the resurrection is circumstantial, definite and complete in itself; it does not necessarily conflict with any other account, nor does it need help from any to enable us to understand it.

Mark's account is wholly devoted to the three women, Mary Magdalene, Mary Cleopas and Salome; he mentions no one else, and his story is complete in itself.

Luke confines himself from the 25th verse of the 23d chapter to the 9th verse of the 24th chapter, to the Galilean women who prepared spices and ointments, and rested on the

Sabbath day ; his account, like the others, is complete in itself, and does not need to be explained by reference to any other.¹¹

XI. Luke says it was Mary Magdalene, Joanna and Mary, the mother of James, and others, that were with them which told these things to the apostles, and their words seemed to them like idle talk and they believed them not. This may be regarded as a summary statement that the women mentioned by name and others reported to the apostles, but it does not necessarily confine itself to the party whose movements he has just described, nor require that all of them should have come in a body at the same time. This may be true of some of them, for Mary Cleopas and Salome may have joined the party of Luke ; it could hardly be true of Mary Magdalene, however ; it would seem certain that she was alone when she first found Peter and John—and even more certain that no one accompanied her when she came to tell of her interview with the Lord.

By this arrangement and reading we avoid supposed discrepancies, contradictions and repetitions. The accounts are of *different events* and not *different accounts* of the same event, and the entire story is continuous, reasonable and satisfactory.

Meanwhile, Mary Magdalene, who had left her companions Mary Cleopas and Salome, we suppose, had found Simon Peter and John and said to them, "They have taken the Lord out of the sepulchre, and we know not where they have laid him." The two men started at once for the tomb. John outran Peter and came first to the sepulchre, and stooping down saw the linen clothes lying, but did not enter. Peter, however, on arriving went in and saw the clothes lying, and the napkin wrapped together in a place by itself. John followed, and of him it is said, he saw and believed; allowing the inference that Peter was not yet convinced, or else he failed to express any opinion to John.

"The disciples then went away again to their own homes."

It is to be noticed that these men were left to draw their own conclusions from what they

saw ; they were not favored with any communication by angel or man, such as had been made to the women.

It is probable that Mary Magdalene, who must have been fatigued by the excitement and her hurried journey from the sepulchre, fell behind Peter and John in the race, and did not reach the place until they had left ; at all events, she did not go away with them, “but stood without weeping, and as she wept she stooped down, and looking into the sepulchre saw *two angels* in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. And they said unto her, “Woman, why weepest thou ?” She answered, “Because they have taken away my Lord, and I know not where they have laid him.”¹²

XII. Mary Magdalene shows no fear at sight of the angels ; evidently she did not apprehend their true nature.

Her evident love for Jesus, and hitherto faith in him on the one hand, and her persistent

refusal to believe in his possible rising from the dead, on the other, present a strange contrariety of feeling.*

On turning herself back, she saw Jesus standing, but failed to recognize him. He then said to her, "Woman, why weepest thou? whom seekest thou?" Supposing him to be the man in charge of the garden, she said to him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Then followed the familiar "Mary," and the instant recognition, "Rabboni." Perhaps she sought to touch him, though this is only an inference from what follows: "Touch me not, for I am not yet ascended to my Father; but go unto my brethren and say unto them, I ascend unto my Father and your Father, and my God and your God."

After this Mary Magdalene came and told the

*See Note on page 20.

disciples that she had seen the Lord, and delivered his message to them.

Mark, 16, 9, says: "Jesus appeared first to Mary Magdalene, out of whom he had cast seven devils."

How long it was after this that he met the party of women who were first at the sepulchre, to whom he said, "All hail," and suffered them to hold him by the feet, we do not know. In the interval after their early visit to the sepulchre they had been in search of the disciples, and somewhere in their journey, and evidently before they found them, Jesus met them.

We may believe that the reason for forbidding Mary Magdalene to touch him no longer existed; i. e., he had, meantime, and immediately after his short interview with Mary, ascended to his Father, as he said. The movement was instantaneous, as was his return,

after which he met the women, as related by Matthew. The prejudice in favor of but one ascension has led commentators, almost universally, to endeavor to get rid of the literal and obvious meaning of the words spoken by Jesus to Mary.

Touch me not, they change into cling not to me (as if she had already embraced him), giving thereby a forced and altogether unusual interpretation to the Greek *Aptomai*, a word which is used more than twenty times in the Evangelists, in the sense of touch, as we understand it.

I am not yet ascended, they change to, I am not going to ascend immediately, i. e., Go tell my disciples that I *shall* ascend (40 days hence), thus converting the present or perfect into the future tense. The paraphrase is vastly more confusing than the text itself, for why should his purpose to ascend 40 days after be a reason

why Mary should not touch him, when an hour after he would suffer other women to hold him by the feet? and why send such a message to his disciples at all when he purposed to meet them repeatedly during the interval?

He told her not to touch him; why? Because he had not yet ascended to his Father.

That was his reason—and not (do not touch me), because you will have plenty of time hereafter to touch me.

“Go to my brethren and say to them, I ascend to my Father and your Father,” etc. There is no suggestion of the future in these words; they are in the present tense and indicate an immediate action.

Almost the only ground or cause for this command of Jesus that I have ever seen suggested, I find in “Notes On Scripture,” by the

late Judge Joel Jones, of Philadelphia, published in a Literary and Religious Review some forty years ago. Judge Jones was a man of exceptional ability in scripture exegesis and literary criticism, and I am indebted to him for many of the thoughts suggested in this harmony. I quote from him :

“ The High Priest under the Levitical economy was a type of Christ. He only, of all the Priests, went into the holiest place once a year, and then not without blood. No person was permitted to be with him in the tabernacle of the congregation (or tent of meeting between God and man) on the Great Day of Atonement. Preparatory to the solemnities of the day, the High Priest was removed from his house and family during seven days, lest he might contract a defilement which would disqualify him for the solemn occasion. On the day of Atonement he purified himself with water before he

entered on his duties ; and one reason why no person was permitted to be with him in the tabernacle at that time was (it is probable) to prevent the possibility of ceremonial or actual pollution, by even the slightest touch of any of the people on whose behalf he was acting. Now, the whole of this ceremonial was typical of the sacraficial word of the Lord Jesus ; and when he appeared to Mary he was, so to speak, midway in the act of making that atonement which the Levitical ceremonial and the High Priest prefigured. He, the Priest and the victim, had been slain, his blood shed, but he had not yet entered the Holy Place (Heb. 9, 11-12) —that is, the Upper Sanctuary, of which the earthly was a type ; or, using his own words, he had not yet ascended to the father, but at that very moment was on the point of doing so. No person, therefore, could intercept or even touch his person at that time. Hence, as we suppose, the prohibition, “Touch me not.”

the type must be fulfilled in all points, and in this as well as others."

Why Mary Magdalene was chosen to fulfil the office which she no doubt did at this particular time ; why Jesus showed himself to her and to her only, rather than to his mother, or to one or more of his disciples, are interesting questions, but cannot be discussed here. We can believe that such was his sovereign pleasure, and that it was not without adequate reason.

Luke (24, 12,) speaks of what may be regarded as Peter's second visit to the sepulchre. At this visit he stooped down and saw the clothes, but evidently did not enter the tomb, as he had done when there earlier with John. We may suppose that the report of Mary Magdalene, that she had seen the Lord, induced this second visit, in the hope, possibly, that he too might be favored with the blessed vision.

He departed, however, wondering in himself at that which had come to pass. But sometime during the day, and before the evening meeting with the eleven, the Lord appeared to Simon, as told to Cleopas and his friend after their return from Emmaus.

The same day two of them—one named Cleopas (not unlikely the husband of Mary, the companion of Mary Magdalene and Salome, though a difference in spelling has raised a question,) went to a place called Emmaus, about eight miles from Jerusalem. Jesus accosted them as they walked along, and after sitting with them at table and revealing himself in the breaking of bread, “vanished out of their sight.” The account of this interview is given at length by Luke only, but is mentioned incidentally by Mark (16, 12-13). “After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the

residue; neither believed they them." The residue here mentioned refers, probably, to such disciples as Cleopas and his companion met on their return, and does not include the eleven and those who were with them, for when Cleopas joined them in the supper room they were met by the announcement, "The Lord is risen indeed, and hath appeared unto Simon;" and this before they had told their story.

While Cleopas and his companion were relating the incidents of the afternoon, Jesus himself stood in the midst of them, and said, "Peace be unto you." This was the first time any of the eleven except Peter had seen him, and they were terrified and frightened, and supposed they had seen a spirit. And he said to them, "Why are ye troubled? Why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle

me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken he showed them his hands and his feet." He also ate of a broiled fish and of honey before them.

Mark (16, 14,) says: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them that had seen him after he was risen."

John (20, 19,) adds his testimony in these words: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you." He then showed them his hands and his side, and said to them again, "Peace be unto you;" as my Father hath sent me, even so send I you. And he breathed on them, and

said, "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained."

Continuing to speak of this same interview, Mark says (16, 15): "And he said unto them, go ye into all the world and preach the gospel to ever creature.¹³ He that believeth and is

XIII. The same command: "Go ye therefore, and teach all nations," he gave to the disciples who met him at the mountain in Galilee, as recorded by Math. 28, 19. NOTE.—This 19th verse is marked with a ¶, with the intent, evidently, to relegate the command to the time of the final ascension, but the conjunction "therefore" connects the verse with the preceding context inseparably. "All power is given to me in heaven and in earth, go ye *therefore*," etc.

The same character is used with the same obvious intent before the 19th verse of the 16th Chap. of Mark, but the connecting phrase "so then" forbids any such dislocation of the narrative.

The ¶ by whosoever authority it was inserted in the authorized version, is many times an unfortunate feature; it disjoins violently, and breaks the continuity of the discourse or history, and serves only to confuse the reader without at all assisting to a correct interpretation, but often the contrary.

baptized shall be saved ; but he that believeth not shall be damned," and then mentions "these signs" that shall follow them that believe ; 19th v., "So then after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God."

Luke, in his further account of this interview repeats what Jesus said to them of the fulfilment of the things concerning himself, which were written in the law of Moses, in the prophets and psalms, and says that he opened their understandings that they might understand the Scriptures : how it behooved Christ to suffer, and to rise from the dead the third day ; and that repentance and remission of sin should be preached in his name among all nations, beginning at Jerusalem. "And, behold, I send the promise of my Father upon you ; but tarry ye in the city of Jerusalem until ye be endued with power from on high.¹⁴ And he led

XIV. That is, we venture to suggest, do not go away

from Jerusalem on this *world-wide mission* until you shall be endued with power from on high. Meanwhile they did go up to Galilee where Jesus met some of them at the sea, and all of them at the mountain, after which they returned to Jerusalem and waited, after his ascension from Mt. Olivet, for the promise of the Father. At the mountain Our Lord repeated his command: "Go teach all nations;" and if we assume that it was at this time and place that the "above 500 brethren at once" were gathered (1 Cor. 15, 6), may we not suppose that the command as now repeated (Matt. 28, 18-19) was addressed, to the apostles first, but to the whole assembled church as well. That it was not confined to the *eleven* would seem evident from what our Lord says in conclusion, "Lo, I am with you always, unto *the end of the world.*" In this view how does its broader significance touch every individual Christian, and the church as a whole, in all ages.

them out as far as to Bethany; and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple praising and blessing God. Amen."

It is said by Luke that Cleopas found the *eleven* gathered together and them that were with them. Mark says he appeared unto the

eleven as they sat at meat. John says Thomas, one of the twelve, was not with them when Jesus came. If we suppose that Thomas had been present, but for some reason, at the moment of Christ's appearance had gone out and away, it will perhaps satisfy all the requirements of the case; or, we may regard the term "*eleven*" as a name or designation applied to the body or Company of Apostles.

The events of this, the most notable day in the calendar of the world's history, are thus ended with his being carried up and received into heaven, from the midst of his disciples, and while with uplifted hands he blessed them.

He had led them out as far as¹⁵ to Bethany,

XV. The revised version reads, he led them "until they came over against Bethany," but I fail to find a single instance in which *eis* is used in the sense of over-against, adjacent, opposite to, in locality. Many times it is used as against, but it always implies contact, touch, if of something material; or a contact, a clashing of wills or feeling or purpose, etc. "Ye are against me, saith the

Lord," never in the sense of over-against, at a distance; separated from locally. To express over-against in this sense, this same writer uses *katenanti* (sic) — "go to the village over-against you." Mark uses the same word; Matthew uses *apenanti* in the same connection.

It would seem natural that Luke would use the same "*katenanti*," in this place, if he meant to say exactly the same thing—to express precisely the same conditions. *Heoos eis* is an intensified expression, and it means literally and exactly *until into*. This is what he meant to say, and what he does say: "He led them until they came into the very village of Bethany," or, in the words of the A. V., as far as, to, into, Bethany.

Canon Farrar says "*Heoos pros*," is the better reading. That is: he led them out toward Bethany. But why use this expression when he led them only to Mt. Olivet, a point a mile nearer to the city, and a locality better known even than Bethany. Why not have said he led them to Mt. Olivet. If we were reading this passage in Livy, or Tacitus, or Josephus, would not the inevitable conclusion be that he led them not over-against or toward but into Bethany. And most certainly neither Luke himself, nor any other of the writers of the New Testament, undertakes to correct the statement if it is a mistaken one. two miles from Jerusalem; and it must now have been far into the night. Whether the ascension was visible to them to any extent we are not told, but men who wrote as they

were moved by the Holy Ghost, have given us the account, and we do well to accept it. One of them, Luke, in his second treatise to his friend Theophilus (the Acts) gives an account of the later and final ascension of Jesus at the end of the forty days, from Mt. Olivet, one mile from Jerusalem, in the day time, where a cloud received him out of their sight, and two men in white apparel stood by them, and told them that "this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." And they returned from Mt. Olivet, which is from Jerusalem a Sabbath day's journey; and when they were come in, they went into an upper room, where abode the eleven; and these all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren.

The points to which I would call attention in this suggested harmony, are:

FIRST—That the visit of Mary Magdalene and Mary Cleopas to see the sepulchre was made late on the Sabbath day — *before* the resurrection.

SECOND—That *three* several parties of women, in rapid succession, came to the tomb *after* the resurrection.

THIRD—That neither two of the parties saw the same heavenly visitants (as described), nor were addressed in precisely the same words.

FOURTH — That the effect produced upon them differed widely in each case from the others.

FIFTH—That the message and command to go into Galilee was intended for the Galilean women, and the disciples whom they represented, and not for the eleven.

SIXTH—That the prohibition, "Touch me not," is to be understood in its plain and literal sense, and the reason given for the prohibition by Jesus, to be accepted as the true one.

SEVENTH—That he ascended to his Father, as he said, when he disappeared from Mary's sight.

EIGHTH—That Thomas was present with the "eleven" when Cleopas and his friend entered the supper room; going away, however, before Jesus appeared. Or, that the term "Eleven" is used as a designation of the whole body of apostles, and its use does not require every one of the eleven to be present at a given time.¹⁶

XVI. As we use Congress, Senate, Cabinet.

NINTH—That the events of this notable first day of the week were closed by the ascension of Jesus at Bethany in the night time.

Like the opinion with regard to the visits to the sepulchre, so the opinion has been almost universal that there was but one ascension of our Lord. Commentators have labored so to explain the words of Jesus to Mary Magdalene, as to avoid the necessity of accepting the fact of an ascension at the time of that interview;

while the ascension mentioned by Luke and Mark is referred to the event which occurred forty days later.

Having already expressed our view of the action of our Lord at the time of his interview with Mary Magdalene, we proceed to give some reasons for the opinion that the ascent from Bethany was an entirely distinct event from that from the Mount of Olives. And first, it is to be noticed that nowhere do the Evangelists say that there was but one ascension, or that Jesus did not ascend until the end of forty days after his resurrection. Neither is there any intimation in any of his epistles that the Apostle Paul held this view. At the same time there is every reason to suppose that in the several instances in which he speaks of the fact of an ascending, he refers to the final public, glorious ascension from Mount Olivet.

Matthew says nothing about any ascension; he closes his gospel with the meeting in

Galilee at the mountain where Jesus had appointed them.

John ends his history with the meeting at the sea of Tiberias with the seven disciples, and is silent with regard to the ascension from Olivet. Mark brings his account down to the first meeting with the eleven, and the subsequent ascension of our Lord; or, in the revised version, to the visit of Mary Magdalene and Mary, mother of James and Salome. He makes no mention of the ascension from Mount Olivet, unless we understand his 19th v., 16th chap. as referring to that event; with this possible but hardly reasonable exception, Luke alone is the historian of the final ascension. The story is related in the first chapter of the Acts of the Apostles, of which Luke is the author. In his introduction he refers to the former treatise, i. e., the Gospel which bears his name, and claims the authorship of both. That both were written by the same hand is certain,

and both are addressed to the same most excellent Theophilus; facts which have an important bearing upon the subject in hand.

Turning to the first chapter of the Acts we read: "The former treatise have I made, O! Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandment unto the Apostles whom he had chosen, and being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

With this explicit statement of the exact day and event down to which he had brought the history in his former treatise, and repeating in part the very words before recorded in

his gospel, he ends his introduction, and proceeds to give a most graphic description of the final interview of our Lord with his disciples, and of his ascension from the Mount called Olivet.

The third verse, which we have omitted above, is evidently parenthetical, and refers to the several appearances of our Lord to the disciples—after the visit to Bethany—of which he had given no account in his former treatise, closing that treatise with the events of the day of the resurrection.

6th v., “When they therefore were come together, or as it is in the rev. ver: They, therefore, when they were come together asked of him, (probably remembering some previous conversation,) Lord wilt thou at this time restore again the Kingdom to Israel? And he said unto them. It is not for you to know the times or the seasons which the Father hath put

in his own power. But ye shall receive power after that the Holy Ghost is come upon you ; and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus which is taken from you into heaven shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the Mount called Olivet, which is from Jerusalem a Sabbath day's journey.¹⁷ And when they were come in

XVII. Two thousand stadia—5 to 7 furlongs, a short mile.

they went up into an upper room where abode

Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James, the son of Alpheus, and Simon Zelotes, and Judas, the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary, the Mother of Jesus, and with his brethren.

We repeat Luke's account of what occurred at Bethany : And he led them out as far as to Bethany ; and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them and carried up into heaven ; and they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God..

Let us compare the two :

LUKE'S GOSPEL :	LUKE'S ACTS OF THE APOSTLES :
Bethany, 15 furlongs, 2 miles from Jerusalem.—John 11, 18.	Mount Olivet, $7\frac{1}{2}$ furlongs, one mile, a Sabbath day's journey from Jerusalem.—Acts, 1, 12.
In the night; no evidence that they saw him ascend to the cloud.	In the day time; they saw him go up until a cloud received him out of their sight.
No final conversation recorded as had at Bethany.	A final conversation exceedingly interesting and important at Mt. Olivet.
A lifting of the hands and blessing.	No lifting of the hands or blessing.
A parting—"taken up."	A parting—"taken up."
No cloud.	A cloud received him.
No heavenly visitants.	Two men stood by them in white apparel, and addressed them, promising his coming again in like manner.
No promise of his coming again.	
Return to Jerusalem from Bethany with great joy, and they were continually in the temple praising and blessing God — probably during the passover week.	Return from Mt. Olivet to Jerusalem and go into an upper chamber where abode the Apostles; and they continued with one accord (i. e., together) in prayer and supplication, with Mary, the Mother of Jesus, the women, and his brethren.

The one only point of agreement is the
"taken up."

Luke wrote both histories. Is it probable—is it possible that he would have written them as of one and the same event? Are not the differences too many and too great to admit of any reasonable harmony? No amount of ingenuity can make them agree. If, however, we will disabuse our minds of the idea—shall I say unwarranted idea—that there could have been but one ascension, and accept the histories in their plain and literal import, we shall have no need to weary ourselves with the endeavor to invent an impossible harmony.

There is certainly great mystery in the fact that none of the Evangelists, not even John or Matthew, who were eye-witnesses, were permitted by the Holy Ghost to tell the story of our Lord's ascension from Olivet in their gospels. It was left for Luke, years after the Gospel was written, to relate it in connection with his history of events on and after the day of Pentecost.

The history of events as we have given it is intended to be strictly according to the text. As there is no necessity, so there is no endeavor to alter, modify or evade any word or statement of any of the writers. The whole narrative is natural. There is nothing related that might not have taken place, or been said, and in the order in which it is placed. There is nothing strained, nothing accommodated, nothing guessed at—unless it be in bringing Mary Magdalene and her companions to the sepulchre earlier than the women of Luke.

All attempts to accommodate these sacred histories so as to make them tell a harmonious story have ended only in incomplete and unsatisfactory “harmony,” a result which makes it as certain as possible, that a perfect harmony can never be arrived at on the lines hitherto pursued. If such men as Lardner, Gresweil, Ebrard, Lange and Robinson, Farrar and Andrews cannot do it, it is safe to conclude that it cannot be done.

The record is an inspired one of some of the most interesting and important events in the life of our Lord.

Some of the men who wrote were eye-witnesses of the events they relate. Two of them, it may be, were not witnesses of any, but we can have confidence in their record because they *wrote* as they were moved by the Holy Ghost. Not as moved by memory of facts gained by personal observation or obtained from others, or by some other motive, but as moved by the Holy Ghost. They wrote the words in which the thoughts with which He

inspired their minds necessarily took form, and became objective to their own consciousness. He did not in any sense disturb or do violence to their mental machinery, or its operation in accordance with its nature, but he recognized the law that thought takes form and becomes conscious to ourselves and communicable to others only through the medium, or in the garb of language or sign; in other words our concepts are in words or symbols, and in this way alone do they become substantial and cognizable to ourselves. Ordinarily we think in words, and we receive the thoughts of others into our minds and communicate our thoughts to other minds in words. So the Holy Ghost communicated His thoughts to the minds of the writers in words, and as they *wrote* as moved by the Holy Ghost, they wrote His words, and thus the record they wrote is the word of God, and its veracity, of course, absolute.

The inspiration of the Bible has been and is a very much abused subject. A score of theories with regard to what it is, and the *modus operandi*, have been advanced and discussed time immemorial. Yet we are conversant with inspiration, and as we experience it in ourselves and see its exhibition in others, we have little difficulty in comprehending it. The poet is inspired by a falling leaf, a chance word, a look, an incident; the interpretation finds expression in language, in the very words in which it becomes cognizable to him as a thought—in the very garb of its conception. So the artist is inspired, and

the thought as it issues from his mind clothed in symbol finds expression on the canvass. The writers of the Holy Record were inspired by the Holy Ghost; by the law of their minds they received the inspiration in words, these words they wrote, and thus the record as they wrote it is the word of the Holy Spirit, that is of God.

Nor does a translation into another language affect this characteristic if, only, the word used in the new language is a true equivalent of the word used in the original. If, as we believe, the holy records have been preserved in their integrity, then we have a true history unaffected in its truth by any mistake, misapprehension, imperfect knowledge, inadequate or erroneous conception, or fault of language, defective remembrance or ulterior purpose on the part of the human writers. The natural current of thought was in no wise interfered with, nor was the knowledge they already had of events either ignored or contradicted; the language of the inspiration was such as was proper to them, such as they understood and were accustomed to use, and such as those for whom they wrote could understand; thus their individuality in idiom, in temperament, in peculiarity of any kind, is always preserved.

It is almost impossible in the endeavor to obtain a "harmony" not to be influenced by some theory, some venerable precedent; what Dr. Bruce calls a "traditional exegesis;" and how much this has to do with interpretation we have evidence every day. We are also becoming

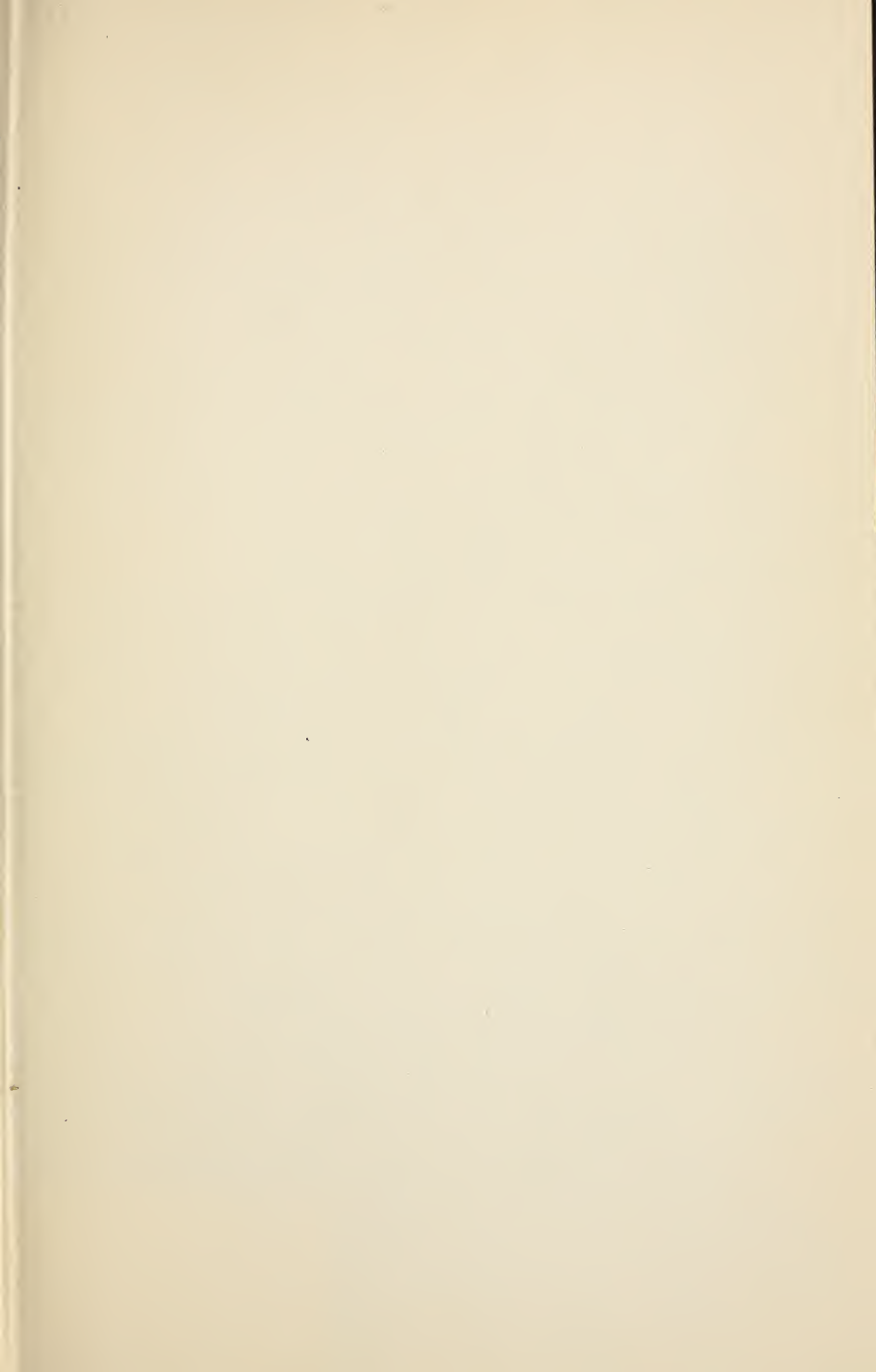
aware that to tamper with the inspired record is a dangerous thing, however well-meaning and honest the meddling may be. Unfortunately the present time is especially marked by a disposition to handle the sacred records roughly, as if their inspiration by the Holy Ghost gave them no right to a different treatment at the hand of criticism, than it gives to pagan classics, or books of history and doctrine of acknowledged human authorship.

There certainly can be no objection to a fair and decorous criticism of the Bible; a criticism involving the most extended and exhaustive research and careful examination, helped by all that can be brought to its aid by the highest learning in history, science and literature, but—we submit—always with a recognition of that characteristic which distinguishes the Holy Scriptures from all other writings. To deny, or ignore, or emasculate their inspiration by the Holy Ghost is neither fair nor decorous, nor can such a criticism conduce to a better interpretation of their contents.

The Christian axiom is that God is Truth. He cannot lie.

The Bible is the record given and written by inspiration of the Holy Ghost; the Bible, therefore, like its author, must be truth. Truth cannot conflict with truth. The Bible cannot contradict itself, nor can it conflict with ascertained truth in any department of human knowledge. It follows that every related truth claimed in any department of human knowledge must show its

harmony with the Bible to demand our acceptance. The Bible and not science is the ascertained quantity—hence to require that the Bible shall accommodate itself to human speculations, or to the incomplete accomplishments of human science, or its imperfect, unstable theories changing with every new developement, is manifestly absurd.



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